

MONDAY GROUP II
March 21, 1966Must Remain in
Transcription Room

It's not going to fade this time; we hope not, huh? Allan here? Don't go; I want to ask you something after. Now what are we going to talk about? I didn't mention as yet to Monday, you know there's lunch on Wednesday for those who want to come. It's not entirely free. You have to bring your own sandwich, but we'll furnish coffee. So, if you have time, it's 12:30 to 1:30 about. We just sit and talk a little bit, no tapes, nothing, no inhibitions, so you can spout forth. You can talk about anything you like. What other things are there? Is everyone paid up for this month? You know your requirement for Monday is that. The same for Tuesday people; pay in advance. Sometimes it is difficult, then we'll allow every time when you come, but I have to be much more strict about it. And as you know that I've said it so often, really, it's annoying because if you don't do it, I will mention by name who is delinquent. Maybe that will shame you into it. It's really ridiculous that I should tell you many times, and this time when I look in the empty spaces etc ..., It's nonsense; either you become responsible for that or you don't. If you don't, if you don't like, of course you don't come. Unless you have very special dispensation and that has to be renewed every month because sometimes I don't trust you. You have to learn to become much more responsible if you want to work and Monday people work, they just don't come. They're supposed to work; they're supposed to talk about work to find out what's wrong with it, or if they get stuck, they know maybe how to go about it to get unstuck and to be able to continue to work for your own sake. As you know that is the requirement for Monday; it is the requirement

of Gurdjieff; that Gurdjieff's ideas are not worth a damn unless you put them to practice. It's not the theory, it's not just some lovely conglomeration of a lot of facts that hang together and give you some satisfaction, but it is for your own application and your life, and if you don't do that, you don't belong here. You can come to Wednesday. All right, now after this kind of statement, let's hear what you have done.

Drid Williams - I have a question. In the past few weeks since I've been back there has seemed to be a pattern emerge in some of the experiences I've been having in daily life and I don't quite understand and I don't know what it is. The way I formulate it is in this kind of a question: is it possible that if a person has a very strong wish or commitment or something of this kind in connection with Work that this thing in itself, this intention, could create either something negative or something neutral, or possibly could such a thing have such an interaction on one's activities in daily life. Now on a small level I have tried experiencing with these a little bit. The insights I have had about it are mainly at the times when I'm the most aware and closest to what I would call being awake. I've noticed that if in an interview or in a conference with a person, which I've been having many, if I seemingly start out in a what I would call a negative sort of gambit or something of this kind in tone of voice or something, I say I've been very surprised they're usually not negative as a reaction to this but more positive, whereas if I do as I ordinarily would do which is try to be very positive which I've seen myself do, I get something else. I'm not clear on this, but there's something, some kind of something there that seems to help.

Now supposing that a person is not conscious and he has a certain

approach in the interview and this person happens to be negative.

Drid - The interviewer or the interviewee, I'm not following?

The interviewee is not conscious, doesn't know anything about consciousness, but happens to be negative: what will be the reaction of the interviewer?

Drid - Well, I can only speak from my own experience, but this is what's so funny because it would ordinarily be negative, wouldn't it?

It all depends. Supposing you are very negative, but I want to hire you. It all depends how the interviewer looks at you. If I want something, I'm not persuaded not to like you when I want you. I think that has nothing to do with consciousness: the question for yourself that you can be negative or positive when your usual habits may be to be positive and that you now want to be negative, that you want to change that may be a result of work or a desire to experiment.

Drid - Well, I'm interested in what I can do in these situations.

That's all right, but you could leave the interviewer out because it probably depends, maybe what you eat for lunch, I don't know. I don't know how he feels about it, and if he likes the interviewee and if this is an interview maybe with the fifth or sixth person that day, then maybe he's a little tired, maybe he likes you, maybe he doesn't like you, and maybe he's thinking about something else and has to take that interview because it is necessary for him or because he has to complete his list. I don't know, but many accidental happenings of an interviewer. Now, if for yourself the question can become this: if you are conscious and you wish then to be awake or try to make attempts, then you will put forward a different kind

of facet of yourself than usual and that may be a negative one instead of a positive one; that is of course a result that could be obtained by yourself provided you go through that kind of wish to be conscious. The secnd thing is that the consciousness of you being there and sitting there all the time consciously working on yourself being awake might create an atmosphere which might be noticed by the personnel interviewer; now I think that is a little far-fetched. Before one can actually assume that that kind of an attitude will produce something in an unconscious person, I think one has to be very strng and the atmosphere has to extend a great deal and I'm afraid the interviewer has to be quite open. Usually they are not, so the answer is continue to be conscious and to put forward whatever you think as an experiment which is necessary and if your ex-perience is not that a negative attitude helps you, and if it produces on the other, perhaps it may be very good.

Drid - Maybe the best thing is that I found out it doesn't make any difference if I have a negative attitude or not.

I don't know, but it makes a difference to the interview () If I would hire someone and the person were positive, I may be a little afraid he was going to take my place, so I won't hire him. If he is too negative, I may not trust him to take the responsibility, so I won't hire him either. You see, you can't win.

Drid - O.K. Now we're down to the question maybe ...

The question is only for you: how you are and how you view the situation as you come into the room and look at his face and make up your mind, this time I'm going to be negative, maybe, and maybe as I say that next time you have to be positive. It all depends how one can manipulate oneself in a particular kind of interview, how much you wish it, how

much you want the job, how much you want to show, what () makes it negative when you ask for a job that's very difficult for you because if you mean by negative that you lower yourself a little bit and make it appear that you really are not good enough but you have all the intentions of working for him but you might show faults, that might be helpful. I don't know, but in general if I sell myself to someone I have to be a little positive about myself if after all I'm not so bad, and that I would fill job () with all the intelligence I had, but it depends again how I put it. If I'm not too forward, maybe he doesn't like that. I would feel my way about it. () that's as far as I go. Of course there's another possibility. If you start now to realize that certain things take place, you may be much more open to it; you may now see certain things or become aware of those certain things that you were not before. It is quite possible. It all might have happened in an unconscious way, but you never knew. Now perhaps you know a little bit more, and you watch out for certain things as the forms of behavior on the part of the interviewer. Maybe (). All right?

Dick Wachtell - For a long time I've always mentioned the fact that I had no real desire to work, and this was the fact that I had so little motivation was the chief obstacle that I had standing in my way in achieving what my mind told me I should achieve. Finally four weeks ago or from a period that started four weeks to a period which ended two weeks ago--a period of two weeks--I wanted to work; I worked with a certain amount of pleasure which was unusual, and I woke up and was happy that I woke up. Then, two weeks ago came the pressure of exams, and in general I just lost this. No attempts were made mainly because I didn't even remember to make attempts, and I bring all this up because I would like perhaps a suggestion or a task or whatever we would call it which would try to recreate the atmosphere

of pleasure that existed up until two weeks ago where I wanted to work and it gave me pleasure to work.

What do you think caused the stop?

Dick - Quite definitely the fact that my mid-term exams came on, and I got quite caught up in **everything**.

So if they are over, maybe it comes back.

Dick - As a matter of fact I have a week now with no school at all. I have a parttime job and I have studying to do but still I have no real pressure.

Well, supposing we don't make a task, don't you think it would come back just the same?

Dick - Some of it, yes.

It all depends on your motivation. Go back now four weeks ago.

What was it that caused you to work?

Dick - A remark which you made on the Monday which started that week four weeks ago in which someone asked you "How do I create the condition in which my "I" grows?" and you said very simply, "Give it something to watch." I don't remember who asked that question.

But that was the remark that started you off? Well, I'll make the remark again.

Dick - It won't work the same way.

No, maybe I'll put it in a little different voice. Never mind what was the remark. It struck something in you--what was that?

Dick - It was ... it struck something in me which resisted the intricacies of my daily life or something that was there and longed for a type of freedom. It sort of wanted to stretch out and breathe.

Isn't that there today?

Dick - It's there, but it's as though all the layers of my personality were cracked and that it had a chance to see some light for a change and now the crack has sealed up.

Well, we'll have to crack it again, but it has to be with your help, particular when you say it was desirable or joyful. If you lose it and it was desirable, do you miss it now?

Dick - Yes.

Yes, obviously, otherwise you wouldn't ask. Why do you miss it?

Dick - Because I want it back.

Yes, but the question is now what did it give you besides joy or did you like the logical remark that 'I' should have some work?

Dick - It wasn't at all logical; it was quite emotional...

Yes, so is that emotional attitude still there?

Dick - Right now it is.

Yes, and if it is a wish and you could now remember that at the time, sometimes the wish is there, you cannot define how it happens to come, but usually it is a variety of different conditions that lead up to it and all of a sudden one starts to realize something is missing, and they want to do something about it, and it is then as a wish, a result of your conscience; your conscience is determined

by consideration of what one is in life and not be entirely in agreement with what one does or how one happens to be, so if I start to look again and again at myself, the way I behave or the way I am, whatever it is, without necessarily formulating it. At the same time I have a feeling about myself that I am in a certain way, this way or that way, and in retrospect I see and I remember this, and I consider myself as a human being or as a person who wants to go on, a person who sees that certain things could be done and could be changed, and that I have now by memory a result that I can point to and say that it was very lovely at the time: why don't I have it now? If you live this kind of thought and this kind of feeling for something and then start comparing in your daily life those particular experiences that correspond to it and also the experiences which are different from it and start to experience it in that way that you really feel. It is that you become emotionally involved in yourself not realizing what you really are and this is, as I say, has to be based on the experience of yourself. Out of that certain things will be born; you see you have to be by yourself and consider, and particularly at moments when you are alone, quiet and you can be by yourself, when you really can be honest with yourself, at the end of the day maybe, maybe in the beginning of the morning before you even start with ordinary work, and you look at your life and you look at it as it has gone on so far, and what your aim is and what you may need for an aim, what you think of yourself, how you could become, what you really are interested in, if you consider for yourself the possibility of growing up into what? This kind of definition for yourself as an ideal that maybe you hold out in front of you and say that is what is worthwhile for me to survive for. I say one must be very quiet about it because at such a time it is quite possible that something responds within oneself not particularly vocally but again by a feeling

or sometimes a hunch, sometimes something that is there intuitively; some () also becomes a little more seriously for oneself, and then with that you start to think a little and test again and again your activites during the day. You compare that with what it should be in accordance with the ideals of whatever you understand and what they actually are. You see, it's quite possible to build up a feeling; I may need little assistance from my head and definitely a description, more or less, what I am and I want to find out the truth about myself, what is it I really represent and want to extend that what I represent I can actually manifest whenever I wish or is it dependent on certain circumstances? You see, if these questions become more and more important, one gives attention, one thinks about it, one sits down with it, as it were, one talks with oneself. You see, this talking with oneself in imaginary conversations between your head and between conscience, something is in your head; you wish to formulate certain things and the more truthful that particular wish in your head is to find out what you are, the closer it would come to consciousness or at least the possibility for a conscious state and the conversation is between consciousness and conscience. It is just talking; it isn't that one commands or tells the other what to do, and it is not necessary for the conscience to explain to the consciousness what it is the way it is, but still these things go on in oneself, and you try to place them, and you try to come to a logical conclusion, and if one is emotionally inclined, usually your conscience will have the upper hand, and you will then function in accordance with that because you wish it. You see, when you realize that sometimes the desire for work is overshadowed by the ordinary affairs of life, you can say, well when they have changed, then I ought to get back again what I used to have, temporarily gave up what was necessary for the functions in ordinary life because that happens to be a requirement, for I have

responsibilities, but now the exams are over, you are free, you have a whole week you can (), you can see yourself much better probably and less incumbered in any event, and as I say, take off some quiet times, try to think, and try to feel. All right?

Dick - All right.

Good.

Walter - Well I should like to () for one thing: to be more aware of myself at meetings, and what happens is that my emotions are aroused, and there is something in **that**-very strong feelings of guilt which I associate with some of the things I do. I've thought about it; I've tried to think about it impartially, and I realize that there is nothing that I do unconsciously which is any worse or any better than what I do. It is all stupidity, all unconsciousness, to me, but this seems to be taking much of my energy and making it more, very difficult for me to be impartial; ~~as now~~ I am feeling, I would like to be aware, now.

Well, you know this question of guilt. Do you know what it is based on? You must not mix it up with the desire that one wishes to be more, and one is incapable of being more; that I think is a very logical conclusion one comes to. One must not feel guilt about it. I may have a very strong desire wishing to wake up, wishing to grow, wishing for a variety of things that sometimes look a little impossible, but nevertheless give me a chance to want to think about it, feel about it, and then provoke for that what in the future might be possible. I also must know that at a certain time I am only in a certain way even with such thoughts, noble thoughts or good feelings, and that I must teach myself to have enough patience to know such a thing is not done overnight and that Rome is not built in one day. And that

this particular patience that is now necessary as long as I know that I am on the road and that I work to the capacity that I'm capable, that then for that reason I must not feel guilty although I want to be, you might say holy, in a holy sense impatient.

Walter - Well, when I am aware of myself, I realize this guilt to be just another one of my unconscious manifestations.

I doubt it. I don't think so. I think that one can be quite honest if a very small wall and realize that one is still small; that is that if one realizes then that one is alive and there is a possibility of further growth that I have to tell to myself, now wait a minute, wait a minute, let it be because the guilt is not there. The guilt is determined by that what I think I could have done and I am not doing, but if I realize that I cannot do it, then I'm honest enough to know that I've tried my best, that maybe I can say my best was not good enough. I assume many times that I can do more than I can and that, of course, fathered you might say, by the wish that I with all my heart want to do more, but I'm incapable as yet of doing more, and when I do the best I can, that's all that can be expected. I defeat many things when I start to feel guilty; it is wrong, you see, because it causes a state of frustration and as a result I will consider everything that I do unconsciously as of no value whatever, and as you say yourself, you call it stupidity, but in reality it's not that. It is a certain form which I have on earth which for me is not stupid at all because it's adjusted to the condition of earth, and if I want to have a little more reliance without introducing anything regarding consciousness, I have to look at myself and so, if I have self-respect for that what I am in daily life and if I discharge the duties or whatever it is that is laid on me, I fulfill my ordinary task for work and I get paid and I do this and as an ordinary person ()

conscientious to a certain extent or even considerate, considering other people or live in accordance with ordinary ethical rules. I have then a certain confidence in myself; it may be still unconscious in our sense of the word, but at least it could give me a basis from which I could start. Now I try, when I wish to work, to work at such times as it has proven to me if I know by experience when it does work; when it doesn't, I try it as much as I can to work at such times when I know will be beneficial and that it is within my means in the state in which I am I have certain abilities and not more than that, and I live up now to the extent of what I think I can do and it if means I can only be awake five times a day, but it is sincere, it is far better than losing myself in guilt feelings and not being capable of doing anything at all. Do it in very small things; just work, you see, work, work. Don't look further than just work, and when you wish the desire for work then look further.

Walter - But what, when there is a work thought present and I wish to work on myself and I know that I am feeling emotional, I know it is not the proper time for work.

Why not? What is wrong with you at that time even if you are affected by emotions? Work means you become aware of your body.

Walter - Yes, I can become aware of my emotions.

No, you will become aware of the result of your emotion.

Walter - How my body manifests it.

Yes, and then you will have, undoubtedly, about this manifestation, you see, a certain interpretation of yourself. This question of then becoming impartial to it when you understand totally what is happening, that your body is the way it is because of you having an emotion,

you're not judging the emotion, you're only judging that what you think is the appearance of how an emotion should be and you start to judge that thinking that it does not belong to work.

Walter - Well, I'm quite glad that it's not me.

Not at all. It is you as a mechanical being. You see, your 'I' is only interested in looking at you.

Walter - But I'm so concerned with feeling, with liking and disliking.

All right, does it change any as an object?

Walter - I would like to see it more as an object.

Yes, you have to prepare yourself each time when you are impartial or partial that you wish to continue with impartiality; that is each time, regardless of whatever the state in which the body happens to be as a result of whatever it may be, yet it still is an object and that if it is a little too much, the amount of energy that goes into this feeling takes up so much that there is very little left to feed 'I'; try to review the activity if you can, or wait till the emotion is a little dull because as soon as it is, something that I want to do and I cannot do it, I, of course, am apt to get frustrated.

Walter - And another thing I should like to be able to remember better what is said at meetings. I have difficulty ...

That is very difficult because in the first place you will never recall everything that is being said because many times certain things are being said for which at that moment you have not particular need; it will not get hold of you because there is no particular place for it. It may be based on an experience of someone else, and you might hear it only as an intellectual something like words, but the place is

not there because there is not an emptiness on your own part, that is one reason.

Walter - But many times many of the things you say I do take for myself and are that

You can take them when there is no experience to correspond to them, that you can take them in your head and sometimes you can take them in your heart, but there is no recognition, so all it is is additional material which then, if you wish, classify and that you can recall.

Walter - But I feel it is only coming emotionally.

I doubt it, not only emotionally. It may have certain emotional qualities, and you may be adjusted to take things in easier emotionally instead of intellectually.

Walter - Yes, very much so.

Yes, but it doesn't matter; you take intellectually enough, and even if you don't, your emotions will dictate to you. Then simply go by your feeling, whatever you think is right. Let () whatever has been talked or whatever words have come to your ears and have more or less lodged in your brain, if they have no place or you forget them, forget about them entirely. Let it go; take what you can to the extent you can. I'm sure

Walter - I should like to take as much as I can.

Yes, but don't ever feel there's no use taking in more without digesting. In any event don't feel that you have to take it in. I would almost say if you keep out of an evening one feeling, one way of being conscious, so that when you do go home that you have the desire to wish to work, it's enough.

Walter - The desire is always there after a meeting.

Good, then let that be. The amount of so-called data may be satisfactory for an intellect, but as far as the wish to work is concerned, you cannot have any more than the wish. The more one is struck or affected emotionally the more he will go out, but there is a limit, also, to the amount of wish you could harbor.

Walter - I'd like to make my efforts more than just wishy-washy.

Yes, all you have to do is make up your mind about that, or whenever you say you wish to work, this time I'm really going to work, really I wish to wake up, now I do it. But you have to be clever enough and use enough common sense, if you only do it at times when you have a good chance.

Walter - You said that last time.

Yes, I'll say it many times. Sometimes one wants to eat too big a piece, it doesn't digest, it cannot be. All right? No guilt.

Walter - Thank you very much.

Allan Weiss - The task I didn't complete last week I completed this week, by writing down what I thought was the conscious moment of the day. I have been having a little difficulty because of this environmental change that I'm in now as far as where I am situated; that it hasn't stopped my sincerity in efforts toward working, but I'm missing an ingredient which is impartiality as far as I can judge it. I'm sort of involved with the surroundings and what I'm doing in them, and I can't ...

Are you always involved? Always the whole day long in the surroundings?

Allan - No, I'm...

I'm sure you're not. There are moments you stand and don't do anything. Even if you are working, there are moments you blow your nose, there are moments you light a cigarette, there are moments you sit down, there are moments you walk from one place to another, you're not all the time involved. Your thoughts might be there every once in a while and say, I ought to do this, I ought to do that, but these are rather, if you add them up, are very small totally.

Allan - I'm also describing to myself

Whatever it is, Allan, I'm quite certain there's more than enough opportunities to work, you find excuses. The new surroundings would be very conducive even; you find yourself in a strange place. It is interesting exactly because of the strangeness. You're there, use it now as an opportunity instead of saying you cannot do it. It's far better to. Everything that becomes monotonous of course puts you to sleep. This would be in the ordinary sense even that you are more alert.

Allan - Then I'm confusing the word and I'm letting it sidetrack me.

Allan, at the present time you sitting there. It is an opportunity to be awake, and I say there are thousands of opportunities like that during the day. When you sit down at a meal, when you wash your hands, when you dress, when you go outside and start the car and sit, wait for a moment. Time and time again when you go through a door and don't open it right away, time and time when you speak, before you speak, wait, say it, then say it, and then if you wish measured (). To come to yourself at times you want to think and maybe keep on turning around when you now come to a conclusion and you are going to do this or that, you say to yourself, here I am, I am doing this, Allan is doing this, Allan is picking up a hammer,

driving a nail, wait a minute, here he is standing in front of the wall with a nail to be driven in and a hammer in his hand, there is a picture of me ready to work, now I work on myself, now I wake up to the fact that this () that goes by my name is standing. Now I walk, I walk, what walks, this, this body, what is there when I say I, I becomes aware of myself walking, () it is quite impartial impression. It is something that happens all the time. It is something that is not particularly likable or not. It happens to be. It is you, I say it thousands of times.

Allan - I do do this, Mr. Nyland.

Well then, why find excuses with the new surrounding?

Allan - Well, I might possibly be finding excuses for what I might be possibly doing right and I keep telling myself I'm doing wrong. I do not know whether you're doing it right or wrong; it seems to me you're doing it wrong.

Allan - Well then, I ...

You may be confused.

Allan - Yes, I have something set up in my head.

Yes, but last week it was already confused, wasn't it? Allan, if I say wake up now, can you? Can you see, in our sense of the word, yourself, there?

Allan - Yes, right now I'd want to hear myself saying what I'm saying to you.

Good, can you say it slowly?

Allan - Slower? Well no, I guess I can't right now.

All right. Can you move your head? Can you become aware of that? Have you got your legs crossed? Cross them, and, and be .. uh.. not too fast. You saw it?

Allan - I felt it.

No, aware, not feel, aware, realizing that the body is doing that and that 'I' is aware of that fact. Try to become clearer about it, Allan. It is not entirely clear. Do it in very slow movements, very small things, and allow yourself in the midst of the activity which is required by the new surrounding to stand still once in a while, and then in our terminology of the word, come to yourself. All right?

Margaret Rosenborg - Yes, I wish to report on a task, which was to observe and not to speak critically unless I wanted to () and I sometimes succeeded and sometimes did not, and observing myself when I did not and was rather horrified.

You observed yourself when you were not?

Margaret - When I was observing and spoke without thinking, and I was a little horrified because I realized that even if I was right, I wasn't accomplishing by saying what I said.

No, () when you were critical?

Margaret - Yes.

What happened at that time?

Margaret - Well, I heard myself speaking.

Did you continue to speak?

Margaret - I'm afraid so, yes, but I was watching myself doing this.

No, this is what I want to find out.

Margaret - No, I wasn't, because I remember ...

No, I don't think so. You may remember but not make an effort to wake up. Many things keep going on in the mind and very often I only substitute a thought about it instead of coming to grips with it and converting it into (). This is always a difficulty. When I say, "Yes, I remember," I should have been aware or should not have done it. You see, all that is a mental process, but if I am in the process of speaking and I say certain things that are connected with a task as far as work is concerned, then when I catch myself, my voice saying certain things in a critical way, I wake up to that. I have a choice: to stop and not do it because I have a task of not saying it unless I'm aware, or remaining aware and intentionally continue to say what I wish to say. That is a different kind of a thing than just continuing and thinking or knowing afterward that I have done something I should not have done. You see, if you make that distinction and if you catch yourself again in the same situation, you will find that there is something else that becomes involved in it. It is not just saying to yourself that you should not have been critical; the critical, the criticalness, the voice, the way one says it, and the body comes under a certain scrutiny, and it is as if a light is thrown out and it is lit up and all of a sudden something in me realizes that this here is my body talking in this way. A light must go one, and it must make a change that I wake up, because if it didn't and then I would continue in an ordinary unconscious way, reasoning with myself or talking about work. When I'm critical with my voice or any other manifestation I could

become aware of that what I am with my body doing and when I'm critical, don't pay too much attention to the voice but see what your face is like, what is the expression. It is probably a little easier to see that and become aware of that instead of your voice because one is so familiar with one's voice. You say, "Oh yes, I hear it, I hear it," but you don't. I only hear it when it goes over into the different state of really being awake when I slow down and change the rhythm of my voice, but when I become aware of my facial expression many times I don't even know that I have one or that I express somethings with my face, and at such a time that I now become aware that something is taking place on my face belonging to the critical remark. Now I want to test to see if I'm really awake at that time when I catch myself saying something critical and I have an expression on my face more or less belonging to it. If I'm awake, I can change that expression; this I say is the test. I can go over from one expression to another even if I wish to say something critically. You can try that.

Margaret - You mean in other words if I'm saying something critical, if I find myself doing it, try to change my expression?

Yes, try to smile, continue to talk.

Margaret - Continue to say the same thing.

If you wish. Usually you won't though; you can make that a task.

Margaret - Now I want to also ask you, when I () critically and I don't say it and I wait till the next day, of course, it isn't necessary to say it as a rule and I find that people at fault, I feel I'm aware more that they're doing what they want and it is right for them. My criticism wouldn't help them.

You don't criticize them to change them; you criticize because you like to. You feel superior; you say, "If I were them I would never do that," but of course you would () You'd be doing exactly the same things they're doing, and they, maybe, would criticize you. All right? Try it in smaller things; it is a little difficult; also try () feeling the way you express or in use, the feeling or imagine a feeling in which you express by means of your face, sometimes your posture, then try to keep (). Try to keep the feeling, but change the expression on your face.

Margaret - You mean keep the same feeling in my voice and change the expression on my face.

One can have a feeling for instance of anticipation of something agreeable and it can produce in you that, ah ha, I'm going to the museum, or something else, you know, such a statement of myself makes an expression on my face, my eyes light up, I change my cheeks a little bit, and I open my mouth a little bit, I expect something to fly in or whatever, and at that moment I change my facial expression, and I keep on trying to hold on to the thought I'm going to the museum to see something, you know, to little children, for instance, when the child remains that way, and you look at it and it is a lovely child and it produces in you something of, "Oh, isn't that just cute," and at that moment try to look as if you are mad at the child. Small things, but not difficult.

Dan Warshaw - I had a task. I was to repeat the task of reading a half an hour in the morning, All and Everything, for seven days during the week and also to reflect more on why I was doing the reading, why I was working. I did the task a half an hour as I

was supposed, not cut it short any time. I did it every day.

Did you have fun doing it?

Dan - Until Friday.

You had fun?

Dan - Yes.

And when you report on something that was nice what voice do you use?

Can you say the same thing now exhilarated, "I read All and Everything for a half an hour and you ..."

Dan - Perhaps I should try to say something else.

() a little more life, don't report in a dead voice, change it. It is all right if you say () but I can be serious and still laugh, dead serious, you know what I mean. I recall something that was worth something to me, that is the idea of the task because I put something in it in order to gain something, that what I wish to gain I really wish, because I want to grow up, I want to become a man, I have an aim, I have something that I realize that I can work for and it's possible for me when I work to achieve some kind of a goal, almost I would say I'm on my way, sometimes I may not know to where, but at least I'm reaping what I am because where I am now I don't like so much, so I leave such things behind me, and would say, "All right, that was the past, that was my body, that was my so-called face, and that was my so-called seriousness, and this and that way that I express, but something is (). Now when I recall the attempts I made which I aligned with what I want to achieve I remember as if I have been to the movie, and I start to relate about the movie which was a

little (); you see this kind of a thing that one ought to have approaching a task which I say in all seriousness naturally, because something is at stake, it depends on it and I want to do it right and it is a task. It is an effort, and now I did and then what when I finish and was it good, did I get something, if I didn't and only did it just because I was told to and thank God I am through with the task, now I can close the book again. Do you understand what I mean, that the approach, it is that kind of life; one has to have joy in wanting to grow up; it is not that heavy, I would almost say it is just lovely. The other way around it is something I look forward to because I know I want to get out of this state of unconsciousness. I don't always like it and know I () my automatism, my uncontrolledness, my reactivity constantly, because someone else put something in the slot and I have to coo cooo. This I hate, () state then I say nothing, and I go give all I have because that is what I wish to do and when I report, I () to others that kind of a feeling I have coming from my heart. I say yes, I did my best, I did then what I wish, that meant something to me and tomorrow I do it again. I look forward because I want to. All right, now you do it this week with that kind of joy if you can. If you cannot do it, wait; you see, don't force it, don't make it appear as though you ought to be joyful. You must really feel it, and when you feel like doing a task for a definite purpose then you must have in mind what is the purpose. A little child when it wants to grow up to be as tall as so and so to whom he looks up, he's full of joy and holds up his hands and stretches them out and stands on his toes and that is how tall I wish to be. It is still very small compared to a big man. But there is joy. Don't be too dark. There will be a long time you have to be dark; you don't have to add to it. Who is in the back?

Andrew Nevin - Usually when I'm walking down the street or in the company of other people as in an elevator, I very often become aware of my facial expression and I find that it's a tendency when I become aware instead of using it to work I almost immediately, as a reaction, smile, and it's sort of a self-conscious, embarrassed reaction, not really for anyone else but for myself, that here I caught myself again being unconscious or frowning or just moping about.

When do you smile?

Andrew - Oh, very often I do smile, but when I catch myself, instead of using it to work, I ...

You mean, all of a sudden you break into a smile?

Andrew - Yes.

On the street?

Andrew - Yes.

As a result of what?

Andrew - As a result of becoming suddenly awake of my facial expression.

Oh really, No! Why do you smile?

Andrew - Why do I smile? I just said why.

Because you are awake, are you happy?

Andrew - It's more than that.

Are you embarrassed?

Andrew - Yes.

At trying to wake up?

Andrew - No, I was embarrassed that I was not awake and then I lose myself.

No, Andrew, no, I don't believe you really, you know. What is there to be embarrassed about? Usually embarrassment is when you are in the presence of other people or when you have such a recollection of yourself that you are ashamed, but none of this applies to a simple fact when you are out on the street and I happen to think about Curdjieff and I say, "Oh yes, by golly I ought to wake up," and then I smile. () this question of shame, you know what is it really based on? Do you feel you should have been awake and you are ashamed of yourself that you are not and that out of embarrassment you could smile, of course, because you don't know how to take care; this then is quite an unconscious form of behavior. It is not the result of being awake; it's only having the thought about which you are not quite sure that you have done what should have been implied by the thought; that is possible.

Andrew - Yes, this is exactly my point; now sometimes I use it and then I follow up with making some kind of expression.

How do you use it?

Andrew - Well, I'm just saying, I tell myself now I will frown or make believe I'm very angry, and I do this for a little while and I try to observe as I'm doing this, but this doesn't happen often enough.

Wait a minute. If you now have the thought of wanting to wake up and you smile, why don't you continue to be awake smiling?

Andrew - It happens very quickly; I think the tendency is to categorize

the thing and put it in a little pigeon hole that there I was awake to my face and then I'm into something else, and it's gone.

You see what I mean. I wake up first and then I have the manifestation of () of embarrassment, awkwardness of some kind.

Andrew - Yes, that's more like it, awkwardness.

Then I have a smile on my face, I catch myself with a smile on my face. If you are awake, if you are awake, which I doubt, you see, if you are awake, you have a choice. Let the smile wear off by itself, if you can. When one is awake, Andrew, one is even a little in control. "I" at that time, has a chance to see it, to see it. And that what is "it" is in a little different situation because "I", let us say, is looking at it. The question of being awake when I really experience it, something in me, experiences, not the awareness, because that is left to "I" but it experiences the result of something that is looking at me. I experience being looked at, to say it a little differently. If I let "I" exist and then what I call "I am awake", the "I" being awake is my body, personality is still unconscious, while "I" being of a different quality is in light, that is, it is light compared to me, personality being in the dark, () is awake and I, myself, a little bit, a little bit of it, is asleep. Something is opening its eyes, that is, and sees me asleep; now when I continue with my ordinary unconsciousness I will probably change the smile on my face because of (consideration), but when "I" is sufficiently strong, it will allow the smile to stay. Try to catch it at such a time; you have the thought of being awake, you say, I catch myself with a smile. At that moment you lose yourself; then if you have and you see that you want to undo it again,

try to keep the smile if the thought of working is still there and then wake up again if you can. The object of whatever manifestation it is doesn't matter as far as "I" is concerned because "I" in the true sense of the word is objective. There is absolutely no desire for any change whatsoever on the part of it, it, the way it is, as it exists is enough to be observed becomes the object of the observation of "I." The difficulty is, that is, "I" and the temporary inclination of wanting to work gives me a flash and the flash dies down immediately and I'm back again in ordinary life unconsciously, and I () in exactly the same way as before only after the thought of work, now I want to wake up, I must maintain this particular state that was first as a flash by means of constantly trying to remain awake or to convert the thoughts about work into the actuality of working. Give yourself time, whenever it happens, whatever it is, that your unconscious behavior forces you to do, see if there is at that moment, maybe a little bit and little bit and a little bit, losing, catching, losing, catching, losing, catching again and again the possibility of something like an "I," or beginning of an "I" remaining observant of you as you behave, you can change the smile into something else if you like, but it is no guarantee that your "I" is there. You understand what I mean?

Andrew - Yes, didn't you just say to Margaret that if you change it intentionally ...

What I say to Margaret is not to you, Andrew. You must learn once and for all there are many answers to many questions to many different people quite differently ()

Andrew - That's why I asked instead of just taking what you said for her, I thought there might be ...

And it's not that she's more advanced or less advanced; it happens to be for her that kind of a problem in this way that she can solve in that way; for you it won't.

Andrew - I see, so, if I catch myself smiling or doing whatever I catch myself doing facially I should just let it wear off or just...

No, you should wake up. At the time you change the smile into something else you are unconscious.

Andrew - Even if I do it intentionally?

I don't know if you can. I suggested to you to try to wake up and you can continue with it if you want to. You can intensify it to keep the smile; you can bring it back again; you could look any way you want to as long as the "I" is there. ()

I have said many times you can stand on your head ()

I hope satisfactory, Andrew.

Andrew - Well, I'll think about it; I'll try it.

Who is it? yes, Louis?

Louis Estridge - As far as work goes, I know what to do, but right now it's like I'm worried to death I won't be able to do it.

Oh well, how will you find out?

Louis - Doing it.

Yes, and then you find out you cannot and you try again. Why be bothered by saying you cannot do it?

Louis - I don't know.

Because of experience that you have tried before and then you were not successful?

Louis - Possibly.

Well, does it detain you from trying again?

Louis - No, not that much.

Have you not enough adventurous spirit?

Louis - Yes.

Then keep on trying, not worrying. You know what I mean?

Louis - Yes.

All right.

Louis - I tried to give ()

You tried what?

Louis - Working and acting as if I were joyful at work and I couldn't get very far with it at all, something that I couldn't go over into.

Are the people who want tickets, are they all terrible?

Louis - No.

Can you be joyful with them?

Louis - Yes, but not to an extreme. About a month ago I had an experience.

How long ago?

Louis - A month, of joy.

Of joy? Only once a month, that's not a very joyful () is it?

Louis - It didn't last long.

Not even at that, Ch Louis, how many jokes do you know?

Louis - I never could remember a joke.

Aren't you associated with people who are kind of jocular.

Louis - Yes.

And can't you write them down and study them?

Louis - Yes.

You know () etc. ... Can you do that? Write up ten jokes and read them every day...

Louis - To myself?

() You know people go to a dinner and after dinner speak they have and then when the possibility a likely client you can say, "Did you hear that one?" Could you Louie?

Louis - Yeh, sure.

Or try it on the cat?

Louis - Cat?

Well, you have no cat?

Louis - No.

Well, on the dog.

Louis - Well, I haven't got a dog either.

Well, on a chair. Louis just imagine there is someone there who is

listening; talk to yourself in your room, you do that probably.

Louis - Yes, I've been talking to myself lately.

Yes, well tell the wall a joke: and then she says and then I say and you know how and so and so, you know. O.K. Louie?

Louis - Yeah.

And then you try it out on a client who is pretty good, who has the time.

Louis - And that will laugh too.

I hope so. If they do, you are a big success. Try it on your friends. They won't recognize you.

Louis - No.

All right, Louie? All of this is to apply a dexterity. It doesn't matter if it makes you a better man in work, you know. It may help, but it's mostly for yourself that you exercise the different talents that one might have or those that you can acquire, and if you don't all the time behave in a stereotype form, that you get out of your shell once in a while upon a command that something of yourself wishes it or tells yourself, that is either your feeling or your mind will tell you to behave a little differently, you say to yourself, it will be nice if I could be a little different way or that way. In a different one acquires regarding oneself the ability to control or to check up or to give orders, there is a certain willingness that is necessary on the part that has to execute it, and something that has to start functioning as an executive. Sometimes you can say it's the mind who wants to do, who tells the body to do something else or to do that what the body does not want and so forth.

But when I make myself tell a joke, I first have to have it re-collected in my mind, so I can tell it without any mistakes, that also I do it in the presence of others. It might sometimes create in other conditions the feeling of being a little embarrassed and I have to overcome (). This requires on my part a very definite determination if I'm going to do. It helps my strength; when I'm a little stronger then I will be able to say, "Now I wish to wake up." It requires strength to say this and then also to maintain it and to stick to it regardless of difficulties; that is why I say it is, not because you have to be the life of the party.

All right?

Louis - Yes.

Hugh - I would like a task.

What do you do?

Hugh - Since I'm just beginning with you, I ...

You were in Wisconsin?

Hugh - No.

Where were you?

Hugh - No, I said since I'm just beginning...

Yes, I know. Where were you before?

Hugh - Before here? South Carolina.

South Carolina. How long have you been here?

Hugh - In New York, a year this summer.

A year this summer. Have you been coming to group all this time? Who brought you?

Hugh - You see I've been reading Gurdjieff and Ouspensky since last summer on my own. I've been interested in finding the groups, and so I ran across someone at work carrying a Gurdjieff book ...

Who was he?

Hugh - His name slipped my mind right now. He hasn't been since last year, I think, and I asked him, "Did he know anything about the groups," and he said he used to come and he would find out the address and then I called you. And then there was a girl also at work who worked with you in Boston I think () and I talked to her a couple of times.

So now what do you think a task will do for you?

Hugh - Well since it will be directed from you, it will give me more of a sense of doing something outside myself and I would imagine make that I that seems to lose itself at all times much stronger.

Yes, it isn't really there, is it? It cannot lose itself; it has to be built; it is like bringing up the brick, building up a house it isn't there unless you bring the bricks if it is there you put the bricks together it disappears a little bit, it is really there because it has been what you might call deposited, let's say it's not functioning unless you keep putting the bricks up, finally there may be a house. So, if you want your "I" to grow, you have to make attempts; all the time adjusting to giving that "I" food and a task has to be of that kind to remind you if possible that there is an "I" to feed. Now what do you do in ordinary life?

Hugh - I work for the Welfare Department.

You meet many people?

Hugh - Yes, a lot.

Do you interview them?

Hugh - I talk to them.

You don't call it an interview?

Hugh - Not really.

They come to you?

Hugh - Sometimes. Sometimes I go to them.

You have to go to them, to the houses? Do you do that often?

Hugh - I enjoy it.

Aside from the joy it's a good opportunity, no house is alike.

Hugh - I do that just kind of on my own; I always enjoy just feeling the different houses, especially in Harlem.

Do you like to help people?

Hugh - Well with the Welfare Department you don't get a sense of helping them.

What do you sense, it's welfare?

Hugh - Well, you get a kind of sense of relief.

Relief? Well, isn't that help?

Hugh - In a sense, but it's not something ()on their own.

Yes, but do you help them with money.

Hugh - I don't.

No () the city, city welfare? Do you feel good when you give them money?

Hugh - I try not to identify myself with giving them anything.

No, but you are a representative of the () city.

Hugh - Yes, I'd say the Welfare Dept. is the city.

You represent the city; they look up to you as a representative, passing them money at the proper time. How do they talk to you, begging?

Hugh - No, the just () some of them have a rather humble attitude, could be assumed; some of them have a rather bitter attitude; some of them have a very hostile attitude.

Do you treat them all the same way?

Hugh - Some of them I like more.

How is your manner of approach?

Hugh - I always feel that I'm always the same.

Oh, you are really? When they are hostile or when they are poor darlings who need help, doesn't that change you? You feel more at home with one than with other.

Hugh - Yes, but this is within my own ()

Yes, I'm talking about you.

Hugh - Yes, within my own system there is a variation.

That's what I mean because that's we're talking about, how you are, because a task can be adjusted according to that, you know, whereas when you have a feeling for someone () can you then really feel it? O.K., are they just cases?

Hugh - I don't know; I really don't know. I think that I worry about them; I always try to get what they want done, you know, within the area that I can accomplish this.

You feel that way always? Even if they are hostile?

Hugh - Well, because of other investigators, come in and demand so much from them.

But you're not that kind?

Hugh - I'm not that kind in the sense that I guess I'm more easy-going with them.

Good, do you always () then your feeling with you?

Hugh - I don't know what you mean by that?

I mean by that if you are always approaching them with the feeling with you. Or is it sometimes a case that you dismiss and get the facts and write it up, sits there like a piece of ()

Hugh - Well, there's a part of them that's just a case ...

No, for you. I'm interested how you are with them.

Hugh - I'm always with ... I'm always interested in them, I always want to talk with them whether they're hostile or not. There's so many varied people it's just fantastic. It's very very interesting, and I just can't treat them as cases because it's, just like, they're people. That's a cliché, but I don't want to use it like that. It's

an excitement that draws me toward them, to all of them, if they're hostile, and the hostility doesn't change over a period of time, I don't deal with them as much.

You don't have to, you can avoid them? Are there many of that kind?

Hugh - Two or three.

Would that be a good task, to go and visit them? When your natural inclination is that you don't like to visit them, then go.

Hugh - Well, I could do that, but it doesn't look to me enough of a task.

No, it would be a good opportunity to wake up.

Hugh - It would be one opportunity to wake up; it just doesn't seem enough~~s~~.

Oh, have you enough hostile people?

Hugh - No.

Have you ever thought of waking up in their presence?

Hugh - No, that's the problem. It's like this, I'm aware that I'm sometimes going through a series of feelings, but it's keeping me asleep, like a response reaction thing. I've experienced a sense of my "I" when I was alone or doing something for a short period of time or picking up something or opening a door or something like this. Maybe I can experience my "I" or what my "I" experiences when I open the door: when I'm with someone, it's much, much, much more difficult. That's my main problem.

So, that's why I asked if you so-called wake up in the presence hostile cases.

Hugh - Not at all. I feel it's a great difficulty, and it's a very strange feeling.

Yes, but do think you could do it?

Hugh - I could try.

Try first () with people at the office; if it is so difficult, why don't they frustrate you?

Hugh - It's just that I have this thing. I think identify with peoples' gestures, their expressions, and their tone of voice, and I react a certain way to this and that when I do try to become detached from it, feels very funny, I feel very funny seeing and doing these things.

Are you funny, feeling funny?

Hugh - Well, if I don't go through the changes they expect me to go through, then I feel funny.

No, but you could continue to go through the changes and ()

Hugh - Yes, possibly, but it's very very hard, because ()

Are you identified with the...

Hugh - It tends to be like that.

Can't you see that they are behaving mechanically.

Hugh - Well, if I can see that, then I become detached, I can't go away from them.

Then go to them.

Hugh - Well I'm not sure I understand.

When you are awake or when you are trying, making attempts, by yourself and you go to their house and you are going to someone, can you hold on to it as long as you don't see them? Ring the door-bell. You still can be awake or aware. I assume now that you know what you're talking about. The door opens up ...

Hugh - Then I become, I'd guess you'd say, lost in their gestures.

Right, and then after a while you see the gestures. You've become familiar with them. Do you go in the house and sit down?

Hugh - Yes..

They turn their back to you to show you the way to the room?

Hugh - Possibly.

Yes, isn't that a moment you could wake up? Then you go into the room and they offer you a chair, you look at the chair and you don't look at them, you don't see their gestures, you could wake up. Could you?

Hugh - I could try.

Yes, that's right. See what I mean. There are many opportunities even if the gestures might disturb you, that you can say, "Wait a minute," and gesture may remind you, now, now where do we stand?

Do you have () a card or something you read off of, you check, something like that, and before you say something can you collect yourself?

Hugh - Again I can keep trying.

That's right. Would you do that with three cases a day if you can? Do you have that many?

Hugh - I'll do it with three instances a day.

Whatever it is. O.K. Even if it happens at the desk the formality more or less is the same. O.K. That is a good task. All right. You have to overcome this, you see, that other people divert you too much. If there's enough strength in you, you can be awake by yourself. Something of that must remain even in the presence of someone else. All right. Yes, time flies. So then, see you next week. Miriam, next time. Let it go for another week?

Miriam - Do the task for another week?

All right. Goodnight everybody, see you.